

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV, on 31st October 1997

So be mindful of Allah as best you can and listen and obey and spend for it will be good for yourselves. And whoso is saved from his own covetousness - it is these who prosper.

If you lend to Allah a generous loan He will multiply it for you and will forgive you; for Allah is the Most Grateful and Forbearing.

The Knower of the unseen and the seen the Almighty the Wise.

The Holy Quran. al-Taghabun [Mutual Negligence]: 17 - 19.

As the new year of *Tehrik e Jadid* begins today so I have recited before you these verses which concern financial offerings.

Allah the Almighty states that you should adopt whatever virtue you are able to attain. This also includes the subject that when you adopt virtue as much as you are able your virtue would keep on increasing your ability. Piety always increases the ability to be [more] pious. By saying *مَا اسْتَطَعْتُمْ* ['as best you can'] it consoles the comparatively less virtuous. Then it states *وَاسْمَعُوا وَأَطِيعُوا* ['and listen and obey'] that is to say that virtue begins with hearing and in obeying. Always obey whatever you hear. *فَوَاحِشٍ وَأَنْفُسِكُمْ* ['and spend for it will be good for yourselves.'] Spend in the cause of God for it is better for you. This is because spending in the cause of God is a favour unto none but yourselves. The more you are able to increase in virtue the more your spending in the cause of Allah would benefit you.

مَنْ يُوقِ شُحَّ نَفْسِهِ ['whoso is saved from his own covetousness'] tells of one of the fruits of virtue in that you would be saved from your own envies. Whenever you open your hand to spend in God's cause you will know how to spend. Those who spend in the cause of God learn the ways of spending from God Himself, they are instructed by God as to where and how they should spend. They are the prosperous. Those who are prosperous would always spend in the best manner. One of the themes of *إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا* ['If you lend to Allah a generous loan'] has already been mentioned. A generous loan is when one does not expect [anything] more. Where one expects more it is no longer a generous loan. Allah the Almighty states that *whatever we would increase for you would be from Ourselves if you are not covetous of it.*

Anything which is good is known as *حَسَنٌ* that is to give the best cut of your wealth. This is not only in terms of Rupees but to present to Him the best part of whatever Almighty God has granted you. When you do this then its increasing is upto Allah. Then Allah the Almighty states *يَغْفِرْ لَكُمْ* ['will forgive you']. Forgiveness is something that can be coveted. It is not inappropriate or disallowed to expect forgiveness. Forgiveness is the first step to success. If you are granted forgiveness then all the mistakes you committed in the world would come under the shawl of God's forgiveness. To give a loan to Allah with intent to be forgiven does not in any way taint the generosity of the loan and does not omit it from the definition of a goodly loan. Then Almighty God states *وَاللَّهُ شَكُورٌ حَلِيمٌ* ['for Allah is the Most Grateful and Forbearing.'] Whatever chain of graces begins after granting forgiveness pertain to His being Grateful and Forbearing.

An aspect of thanksgiving is that one is able to give a goodly loan. It is an expression of Almighty Allah's being Grateful otherwise it could be that the person offering may have many a fault in the gift. If God were not the Grateful He would not have cared a jot. But when He receives the offering of a person then the other meaning of Grateful begins. Thereafter begins the chain of rewards for the sacrifice He accepts. Then it states that He is the Forbearing. This means that you would also blunder in future and it is Allah's forbearance which will tolerate it. The reward for your financial offering is so great that the Grateful One is returning it manifold and promises to continue to forgive as before. This is the boundless forgiveness which cannot be enacted by any other than the Most Forbearing One. Then it is stated that He knows the hidden and the apparent. He can never be tricked. He is aware of the intentions with which those offerings are presented. When good intentions take the form of charming gifts they testify to the sincerity of those intentions. **الْعَزِيزُ الْحَكِيمُ** ['the Almighty the Wise'] He is the Almighty, the Powerful the Wise.

The *Ahadith* of the Holy Prophet ﷺ mention the excellences of alms-giving and generosity. I now announce the new year of *Tehrik e Jadid*.

Last year I received Reports from 70 countries and this time according to the Reports received from 82 countries £1664340 has been received by *Tehrik e Jadid*. This is an increase of £1056000 compared to what was received last year.

The greatest *Sehra*¹ behoves the head of America for this increase. America has fulfilled their vow to charge ahead in *Waqf e Jadid*. Then when they heard that Germany is ahead in *Tehrik e Jadid* they charged ahead in *Tehrik e Jadid* with such style that they have left the entire world lagging so far behind that 2 years previously their total budget was 207000 and is now 6084000. May Allah reward them in kind. Pakistan has also advanced much further and has outdone Germany but this is not so to complain to Germany about it because I know that this Jamat has many other expenses. They are proceeding ahead relatively.

As far as contributions per capita are concerned Switzerland still holds aloft the flag of being the foremost just as before. This time Great Britain Allah bless them has come into the fore. I am grateful for the work done by Britain's Secretary *Tehrik e Jadid* Abdul Khaliq Bengali. An analysis of the regions of Pakistan has also been made and I pray for them all.

In the end there is news from Pakistan mixed with grief and joy of martyrdom. Respected Dr. Nazeer Ahmad of Duhinki in the province of Gujranwala has been martyred with extreme brutality. However the way Allah enabled him to be martyred is a position of great prestige. The local inspector has shown great courage in arresting the murderers. I also pray for those left behind by the martyr however I have not the slightest doubt that the murder would be punished far more severely in the hereafter than the punishment he will nevertheless receive in this world.

Respected Brigadier Waqihuz Zamman has passed away a few days ago from heart failure. Briefly, I would mention that the deceased's second marriage took place with the daughter of Hazrat Mirza Bashir Ahmad (Allah be pleased with him). From the first wife he had a daughter the late Sajida Hameed who had the honour of rendering exceptional services for the Hartlepool Jamat. May Allah the Almighty immerse the deceased in His Grace.

¹ A headdress worn by the groom during weddings in the Indo-Pak sub-continent. It has garlands hanging that covers the face of the groom.

